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WOKAJUJU MAZASKA WANJI.

TIYOPA KIN CIQADAN QA CANKU NAKUN OCISTIVEDAN WICONI IXAHDE; QA WICAŠTA TONANA IYEWAPI ECE. TIYOPA CIQADAN KIN HE OHNA. YA PO.-MATT. 7.

HEWAKTOKTA TIPI EN
NORTH DAKOTA EN ST. JOSEPH
OKODAKICIYE ONPI KIN
OMNICIYE TANKA YUHAPI.
SO. DAK. ETANHAN NAKUN AHI.

St. Joseph qa St. Mary Okodakiciye North Dakota en onpi kin nakun South Dakota. etanhan onge ko Hewa tipi Elbowoods, N. D. en 4th. of July ehan Omnicieye tanka yuhapi July 2, 3, 4, hena omnicieye kta tuka anpetu wanjina en omnicieye econpi, qa tona yaipi ſni hecinhan hena nija mayahonſi kta.

June 30, hehan iye epina kin ateyapi oti ifeyatanhan makobdaya owaſtecaka en Rev. Father Wilhelm. tipi wan tanka waſte tuka takuna ohaaka ſni oti. July 1, hehan Inyan Bosdata, Inyan conkaſka, Paha ya-mni, Inyan wakagapi, hena N. D. eciyatannanpi e hiſi; qa Wayawa oti tanka, Okahini, Utuhu wakpana hena S. D. etanhan hiſi. Waſcinca wakpa etanhan nakun wicota hiſi, hena okodakiciye opapi ſni tuka owicohan kin wanyakapi kta on hiſi, nakun ifeyatanka etanhan wicota hiſi; Miniwakan en St. Joseph Okodakiciye okaſpe nom onpi kin etanhan conana ipi.

Omnicieye tanka en ſinasapa kin dena ipi. Rt. Rev. Bishop J. Shanley D. D. Fargo N. D. etanhan. Rev. Father Conaty, Graud Forks N. D. etanhan. Rev. Father Zumbusch Oakes N. D. etanhan. Rev. Father Jerome Hunt O. S. B. Fort Totten etanhan. Rev. Father Bernard O. S. B. Standing Rock etanhan. Hehan Hewa tipi en on kin he Rev. Father Wilhelm henaſceapi.

Anpetuwakan July 2, hehan wihiyayena wikcemna hehan cekiyapi, St. Joseph qa St. Mary Okodakiciye kin wokoyake kiſonpi qa wacekiyapi kte kin etkiya nomnom manipi. Cekiyeye ayuſtanpi hehan Miniwakan etanhan kin launniſi. Hiyeta kin hehan Matowaſte ti kin itan wita-yapi qa Hewa qa Padani kin wowahokonkiye waſteſte ewicakiyapi; qa ſni uſana kinhan tokon Biſhop iſokipapi kte kin Father Wilhelm onspewicakiya. Father Wilhelm Hewa qa Padani wicayune kin wanahonpka qa taku eye cin kobanna econ iye-yapi eceſe keya wicahdawaſte; hecen ija hdawaſtepi iyececa. Can wicakida qa ki kin ecahankeya ahiſi unkan heya: wanyakawo Dakota deſcececa wiabduha jo iyewaya qa can epa tka econ de ahiſi ye, eya. Hecen he iyeceſe ſinasapa wicayuhapi kin taku eyapi k'n kobanna econ econpi kinnan wiciyokiſi kta.

Iha hanna hehan ſinasapa ti kin itiyopa kin en tankaya walſe keyapi. Wiyotanhan ſaup wihiyayena oape nonpa hehan wanna ſinasapa itancan u kin ekta aye kta e owasin icaskiſonpi qa owasin ſunkakanyankapi, qa nomnom yapi; tuka Okodakiciye itancanpi kin hena ſunkakan ſka akan wicayankapi. Hewa wan Matowaſte eciyapi ſunkakan ſapa tanka akanyanka mazasagye ko miſnaka qa he tokaheya mani; qa ſunk ſka akanyankapi kin wicaakapatanhan itananok manipi, Miniwakan etanhan onkiſi ſunſka omnicapi canke onpaſi ſni, oiyokiſiſi akicitase Biſhop itkokipapi kta e makaiyutapi akezaſtan aya. Qa koyehan winyan kin wapaha to kiſonpi qa tona yaipi ſni kin tohan Biſhop paha hiyahe cinhan ektakiya nomnom manipi kta keyapi,

tuka eceſe eſ wi mahen iyaya, oha-kab tehan hehan hi. heceſe qeſaſ to-na okini k'n hi kin ekta ai qa yucan-kuye nom kiſukanyan enajin, qa ſunkakanyanka kin ija iyeceſe enajin qa Biſhop qa toa ob u kin cokaya npi. Biſhop kad inajin canke owasin can peſka makahde enajin hecen wicayawaſte, qa yuonihanyan tehan huwe ai kin on iyuk n qa pida keya, mazawanku etanhan makaiyutapi wiceminuſakowin ſaup zaptan heon tehan hiſunni ſni keya.

July 4th haſanna kin betanhan to-na Yutapi Wakan icupi kte Wicayutapi kte kin hena wofitani ohdakapi, qa wihiyayena oape akewanji hehan cekiyapi. St. Joseph Okodakiciye qa winyan ko wokoyake kiſonpi qa nomnom owacekiye tipi kin ekiya dowan manipi, econhan onna wicoti kin eciyatannan wayajo qa canpaimiſima ſunkakanyanka ko au qa Matowaſte ti kin en enajin qa wayajopi. Tuka owacekiye kin en tin onkiſi, hehan cekiyapi, Rev. Father Bernard O. S. B. cekiyapi, qa Rev. Father Zumbusch candowankeya qa Father Jerome O. S. B. John Strait Ignatius Court tawicu kici henaſceca dowanpi. Okodakiciye wica qa winyan qa ſiceca ko Yutapi Wakan icupi. Hecen Padani, Mawatani, Hewa decana opapi tuka tanyan ſkanpi qa wocekiye nakiciſiſi hea, tukten itancan yukan eca hen taku owasin ayucoya ece, hecen sdonunyanpi hecen Father Wilhelm decana hen on eſta tanyan onspewicakiya on hececa onkiyukcanpi qa onſiya ſkan eſta he Hewa mawatani qa Padani kin hena iyepi on hecen ſkan, heon tanyan okiyapi qa anagoptanpi qa telindapi kinhan waſagya iyoptapi kta.

Wi hiyayena oape yaſni kin he-

han Yutapi Wakan Biſhop wica-qn Okodakiciye wica, winyan, ſiceca ko opawinge ſaup zaptan hena Yutapi Wakan wicayupi. Hewa Padani Mawatani ſiceca ko ataya wikcemna ſahdogan ſaup zaptan Wicayusutapi, qa Inyan bosdata etanhan iſ wikcemna nom Wicayusutapi.

Yusutapi Wakan wicayupi ſni eceſe Biſhop wahokonwiciakiya qa Father Jerome iſka oyaka.

Hehan ake omnicieye eyotanka, qa Akicitanajin, Joseph Tawacinhehomin Michael Wasuicacamanani hena wohdag wicaſipi, qa taku eajeyatapi kin St. Joseph Okodakiciye N. D. en womnaye wanjina kta iyececa he eajeyatapi qa nakun wowahokonkiye eyapi: wahiſekeyapi kin iyakaſanni wocekiye ope ſni kin wica, winyan, ko yankapi. hecen wowahokonkiye eyapi kin ho-e eyapi ece.

Hehan ake Antoine Cleymore wohdaka, qa mazaska awanyaka wanjina kte kin N. D. en eceena kte ſni, tuka S. D. nakun koya econpi kta iyececa. qa detanhan wanna tokatakiya kuwa ayapi iyececa keya.

Taku kin de wana tehan unkuwapi tuka econ waſte tuka ota okahinige ſni; tuka dehanyan owasin ſe iyokipipi, qa yuſtan wicakiyapi kte kinhan yuſtanpi kta tuka; tuka Hewa kin wiconktapi on onyuſtanpi ſni.

Hehan omnicieye tanka on wamnananpi kin pte kin napcinwanka, canhanpi ojutonpi kin ſahdogan, aguyapi ſaka koku kin wikcemnazaptan.

Hehan ſunkakan womnaye kin Okodakiciye oksantanhan abi kin wicayupi. Hehan Hewa winyan wan Josephine Grinello eciyapi e wowahokonkiya eya, ayaſtan unkan ſunkakan wan tanka waſte I. Court qu.

SINASAPA WOCEKIYE TAEYANPAHA.
REV. JEROME HUNT, O. S. B.
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Blessing of Rt. Rev. John Shanley,
D. D. Bishop of Fargo, N. Dakota.

JULY, 10, 1899.

Dena owasin decetu behan wotapi.

Hewa Matowaste tospaye kin kintanna wicota opapi, Mawatahi kin en shahdogan okodaki iye opapi koakatanhan tipi. Matobdaska mazaska zaptan on Father Bernard okiya.

Dena decetu behan wihiyayena oape sakowin behan Bishop wahpeokeya kin en Bishop hi, qa Okodaki ciye kin wica qa winyan ko owasin nape yuzapi.

Wihiyayena oape napcinwanka kin behan wanna tukten tokata bdoketu kinhan omniciye kta hecinhan Bishop cajejate wicasa. Oyanke nom kalinigapi Inyan bosdata etu qa Miniwakan kin benaeza; eya Miniwakan kin en onepi ce onkeyapi kinhan omniciye tanka kin huyuksayus onkadiipi iyecetu tuka.

Ho wanna tona Inyan bosdata en cinpi kin inajin wicasapi, wikcemnatop sam sakowin inajipi. Miniwakan en tona cin kin najin wicasapi, wikcemna yamni sanpa topa, hecen Inyan Bosdata en ohiyapi; hantuqe takud yustan wacino.

IGNATIUS COURT.

(Tamazukanhotanka.)

Wowapi kaga.

September kinhan Bishop Shanley Inyan Bosdata kin ben ye kta. hecen tokata 4th of July behan omniciye kta iyececa, qa is isanpa behan e econpi kta iyececa hecinhan i kinhan iwangapo.

Purcupine District S. D.—Kola Eyanpaha lehanl taku wanji onayahonpi kte lo. Eya hekta April 30, behanl omniciye kin apionkiyape lo, na lena wotancan wicayustanpe lo. Alexander Mousseau itancan, Louis Bush okibe. Martin Thunder Hawk, wowapi kaga. Joe Twist mazaska awanyaka. Lone-war tiyopa awanya-

ka. John Maste lowan na wocekiye eya. John B. wicokuje awanyaka. J. Smith oklikle itancan. John B. okihe, Joe Twist iyanini. Frank Cross itopa. Ho St. Joseph iyuba cante wasteya nape ciyuzape lo.

LOUIS MOUSSEAU.

LOUISA MOUSSEAU.

Rose Bud Agency S. D. July 5, Tunkasila eciyatanhan wakanyeya woonspe yuhapi kta on mazaska tunkasila ekta yanke cin hena wakanyeya iyowajapi, on waonspewicakiyapi kta eciyatanhan on mazaska ekktopawinge wikcemna-sakowin-samzaptan oyanke sakpekiya be iyowajapi heon etanhan St. Francis Mission el wakanyeya opawinge numb sam wikcemna nonpa hena owayawa el onpi; yunkan etanhan wikcemna-yamni on wokajuju ienpi kta tunkasila-layanpi School Fund etanhan kta, le on etanhan oyanke sakpe woiwanyake waste. St. Joseph oksape tona iya yaonpi kin tokata Sept. 16, hecinhan om icieye tanka kte cin ehan le iwanyakapi waste, ecin Lakota onkiye mazaska hena iyonwajapi tuka heon etan wokajeyate kin le tunkasila owotanla econ kta iyececa. Wakanyeya waonspewicakiyapi kta wokajuju kin he caje onyatapikta, Matowakpala el omniciye tanka kinhan.

PETER MIWATANHANSKA.

J. F. TATANKAMAKALIPAYA.

Sinasapa Taeyanpaha taku wanji miyecilaotanin wacin ye. Ho eya sinasapa el woop sakewa yuha. Eya 4th, July el womniciye yuhapi na hecel misihakab nawicawaju ye. Ho yunkan St. Joseph na St. Mary tokel wowiyuskin onyuhapi na Wakantanka on etanhan hecel econqonpi na oyate kin wicokate yuhapi na wowiyuskin tanka econpi kta mis Wakantanka etikiya wacinwaye na hecel 4th July kin ecunhan tipiwakan el wowiyuskin econqonpi na hecel lila be icante mawaste ye. Eya waniyetu sakpe waonspe micieye na hecel wana owableza bluha kin hehantan waniyetu napcinwanka ye na ecin Wakantanka taowahokonkiye kin iwacu sni ehantans catkatanhan emakle kte kin he otehi walaye, hecel minagi kin skaya wakluha kte heci ye na wowahtani tanktanka minagi el iyayin kta wacin sni ye. Wicanagi eya owihanke wanil kakijapi kin he lila otehi walakeye, hecel oanpetu kin na hanhepi kin hecel wocekiye ptecela kin onkeyapi na hecel mis wakta wanon we. Ecin Wakantanka tohanl u kte cin slofonyanpi sni hecel iklowi-

weya onqonpi waste ya. Ho St. Jos, na St. Mary owancaya yaonpi kin cante wasteya nape ciyuzape, nitakuyepi wanji miye.

Mrs. STEAD.

Rose Bud Agency S. D.

Rosebud Agency S. D. Sinasapa Taeyanpaha mitakola taku epa wacin kin hena luotanin kta wacin. St. Joseph na St. Mary oksape tonakiya yaonpi nahonpo, Catholic Church wicacinalpi, Wakantanka etanhan wicacinalpi kin be onkieupi, Woniya Wakantanka wicacinalpi Catholic Church hetanhan hinapi. Ho mitakolapi sinasapa atewicunyanpi hena Church heepi hena Wakantanka tawahos ye pi heon taku onspeonkiyapi kin awanoneupi na okna econqonpi kin hecel Wakantanka wicacinalpi kta na sinasapa atewicunyanpi wahokononkiyapi na taku econ onsi pi hena econqonpi kta oncinpi sni na anawicungoptanpi kta oncinpi sni na wicunkipajinpi hecin hecet sni, Wakantanka eca onkipajinpele. Mitakolapi tokaca nitakuyepi wanji wayazan ca wowahtani oklak kin kta wicayalapi sni, he heceru sni; mitakolapi hecinonpi a sni tapi cana sinasapa atewicunyanpi wical sap; mitakolapi Jesus nion kin awecakehan wacimonyanpi hecin sinasapa atewicunyanpi kin onsi wicalakapo, hecel Wakantanka onsinlapi kte lo. St. Peter Jesus wowahtani qa na he akenupapi na he etanhan Catholic Church he etanhan na heon Jesus iyehca lena wicayuwakan na lecel ewicakiya. "Ate nmasi kin he iyecel yecisipi. Tuwa nahonpi kin he miye namahon; tuwa wahitenilapi sni kin he miye wahitemala sni." Na ake heya: "Tuwa wowahtani yecipajuju kin he mahipiya ekta kicicajuju kta." Ho he iwanonyakapi wasteke lo; onkablezapi yunkan sinasapa atewicunyanpi kin tuktel hiyayapi cana ate onsimala na wowahtani micipajujuye onkeyahanpi wasteke lo. Wakantanka tawahosiyepi lakaš wowacinye tanka hecapelo. St. Jos. na St. Mary O. mitakuyepi ito taku epe cin hena iwanlakapi waste, Mitakuyepi hekta May 10, Pine Ridge oyanke el wotanin waste mukajpi na tokaya Matowakpala el onkipi na Sunkmanitu-luzaban ti wan omniciye tipi el onkakipi na wana St. Mary omniciye tokaheya wanape yus aupi na hehanl St. Joseph O. wanape yus aupi na Wakantanka iwoonklakapi. Hehanl Holy Rosary Mission el onkipi na hel nupa omniciye ob econqonpi, na Father Bosch lecel woklake: Mitakolapi Sicangu yahipi na lila cante ma-

waste ye lo. Pine Ridge el waon na wahokonwicawakiye cin anamagoptanpi sni, eicapi wanji minakastanpi na wayazanpi cana el wicable cin wicalapi sni, na ins wauji hunka sni aya cana wowahtani oklak wakiyin na Yutapi Wakan wagu kta hena oyasin wicalapi sni, na tapi cana miyo mayascape lo, eya.

Ho mitakolapi icineapi tewicayalapi hecin wokakije el awicayalapi kin hena ayustanpi, na sinasapa tokel cinpi onahon nuyanpi ehantans ecel econpo, hececa kin Wakantanka tokel cin qon be okna econonpi kte lo. St. Joseph na St. Mary nape ciyuzape lo.

J. F. TATANKAMAKALIPAYA.

Crow Creek, S. D. July 4th, Otto Standing Cloud te, waniyetu 27.

Matowakpala Pine Ridge Agency, on September econhan omniciye kta. Tuka anpetu tukte etu kte cin he tohan Bishop O'Gorman hdi kinhan oyake kta, kinhan tokesta Eyanpaha kin oyake kta.

Fort Totten N. D. June 25, 1899, John Lohnes qa Enma wakankiciyazapi. Koska kin E. Lohnes qa Hopitowin cincapi. Wikoške kin he is Wakanhdiwaste cunwintku. Rev. Jerome Hunt O. S. B. wicakiciyu stan.

Fort Totten, N. D. July 19, 1899, Makoce kin den waniyetu eta owaju kin kud onhdapi, Mr. Cramsie kinhe kin hetanhan taku owasin onhunkapi sni. Waniyetu nonpa ikiyena ateyapi tokeca, unkan ake kitanna minheca onkayapi, owaju kin nina en etonwan wicasa; tukten pinzena ota kin heu wihdisu oju wicasa, ecin he pinzena yutapi sni; qa dehanyan eges tanyan wanka, qa Taku Wakan onsi ondapi qa suton kinhan tanyan waontapi kta. Ateyapi Getchell wihdisu icašda wikcemna opeton, nakun wikicanye wanjigji, tuka wanji iyotan waste, peta wicape wan tanka qa waste wan opeton. Hecen oyate de wanahonpi qa ateyapi kin anagoptanpi kinhan wojuwicasta waste wicakage kta. Nakun iye makoce onspa tankaya yubdu qa en waju, qa on wojupisu wicagu. Hecen oyate tanyan wikiciyukcan, qa ohanyanpi kin ko on onspewicakiya. Nakun den yatke sni omniciye yuhapi kin owicapa. Tukten itancan wan on eca hen taku owasin tanyan ecee. I. C.

BISHOP SHANLEY'S VISIT TO THE INDIANS AT FORT BERTHOLD.

Elbow Woods (Fort Berthold) N. Dak., an Indian Agency is beautifully located on the east side of the Missouri River. On the west side of the River are high mountains thickly covered with timber so giant like that one would almost think they are making their way to the clouds. This place is inhabited by bears, deer, and antelopes. The Agency, the school and the Catholic Mission are on the east side of the Missouri, a flat bottom land. Along the bank of the River is, a long strip of thick timber; and three miles to the east, a high plateau of rolling prairie begins, and extends all the way to Minot. Elbow Woods or Fort Berthold contains a population of four different Indian Tribes viz: Rees, Mandans, Gros Ventres and Sioux. Such is a slight idea of the Indian Mission, Elbow Woods, which, though an out of the way place, was a few days ago, privileged and honored by the visit of the good Bishop Shanley.

On the evening of July 2d. there arrived at Minot, N. Dak. a distinguished party, Rt. Rev. Bishop Shanley D. D. in company with the Rev. Fathers Conaty of Grand Forks, Zumbush of Oakes and Jerome O. S. B. of Fort Totten. Early next morning they started out in search of a team but, to their great surprise and disappointment not one could be hired for love of money as all the teams were engaged for the glorious Fourth of July. What was to be done? The Bishop could not and would not disappoint the poor Indians. However, after long, patient waiting and inquiring Providence sent in their way a thin, long-legged, good natured individual, who goes by the name of Klondike and was in possession of a work team, yet, it was only after long coaxing and the offer of a liberal remuneration for his services that the Bishop finally succeeded in hiring the man Klondike and his team, to bring the party to Elbow Woods. The man himself was not alone remarkable by name, but also, one of his horses, which was called cyclone from the very fact that a year ago, Klondike and his horse were suddenly caught in a cyclone, lifted in the air like a balloon, carried about a mile, knocked against chimneys and trees, and finally landed on top of a high hill, man and horse uninjured.

At last at nine A. M. the party started, with Klondike as pilot, who by the

way, had never been over that road, or at Elbow Woods. On they sped over that dreary, treeless prairie, where neither house nor human being was to be seen. Twenty, forty, sixty miles were made, when lo! at a great distance off were seen two objects moving rapidly, whirling in all directions, coming, disappearing in the twinkling of an eye; what could it be was for a minute, a problem to solve. Finally it was ascertained they were two Indian messengers or heralds on horseback, watching to get the first sight of the Bishop, and as soon as they espied the team they gave the signal to another party of Indians stationed farther on. Fifteen miles were yet to be made before reaching their destination and it was already beginning to get dusk. As the Rt. Rev. Bishop and accompanying clergy came nearer; what was their astonishment, to be met by an escort of about seventy Indians on horseback in full regalia and flying banners, headed by their Pastor, Rev. Father Wilhelm and Rev. Father Bernard O. S. B. of Standing Rock. It was truly a pleasing and delightful sight when hats went off and with loud exclamations of joy and welcome they greeted their chief Pastor, Rt. Rev. Bishop Shanley, whom they were so anxiously awaiting, and who was and is to them a Father, a Friend, and the harbinger of peace and good tidings. The Indians fell into single file on each side and the Bishop and clergy drove through whilst some of the Indians on horseback proceeded them and others followed. The remaining fifteen miles were made in a short time, yet, it was almost 10 P. M. when the Mission building was reached where welcomes and greetings again awaited the Bishop from the remainder of the Indians who were there. The Mission building was very tastefully decorated with garlands of branches and inscriptions of respect, and welcome to their Bishop. It being so late the Bishop addressed them but a few words, gave them his blessing and all dispersed for the evening.

Next day, the Fourth of July, the glorious and memorable day of Independence for our Country, was ushered in at Fort Berthold, in a very spiritual manner, by those who can call themselves in truth the first Americans—the Indians. From 5 A. M. to 11 A. M. was occupied in hearing confessions. Mass at 8 A. M. by the Bishop during which a large number received Holy Communion. The church or chapel is in the school building, which is a very large, commodious house, two and a half stories, containing large, airy school rooms and dormitories. That which add very

much to the outside beauty are the balconies all around. By folding doors which open from the chapel quite a large congregation can assist at Mass. In fact of all the school houses built for Catholic Missions, none surpasses that of Fort Berthold in size, convenience and beauty.

Before the High Mass a procession was formed in the following manner:—The different tribes were camped around the school building but, each tribe separated by their own tents. As a mark of honor offered to each other, the Rees started first in regalia and with banner marched to the tents of the Mandans, saluted them and they joined in order and continued to march to the tents of the Gros Ventres, again saluted and this tribe followed, then, went on to the Standing Rock Indians, who in turn marched to their place and finally, came to the Fort Totten Indians, who also, took their place in the procession. The procession was headed by cross-bearer and acolytes, followed by boys to be confirmed, then the girls dressed in white, the Indians in above mentioned order, a number of white people, finally the Rt. Rev. Bishop and accompanying clergy. Thus they marched in full regalia and with flying banners, about a mile around the Mission building, which was really an interesting sight and enhanced the already picturesque scenery of Elbow Woods. At 11 A. M. solemn High Mass began, celebrated by Rev. Father Bernard O. S. B., of Standing Rock; Rev. Father Zumbush, an accomplished musician, presided at the organ, and Mass was sung by the Fort Totten Indians, a large number of Indians received Holy Communion during this Mass. After Mass the Bishop addressed the people briefly, it being already so late he did not wish to detain them longer but invited them back in the afternoon for Confirmation.

At 3 P. M. the Indians assembled again in the church. Before giving them the Sacrament of Confirmation the Bishop preached exhorting them in a very earnest manner to be good Christians, to help each other by word and example, and to always remain steadfast in the holy faith of which they made so open and sincere a profession on that special occasion. This sermon was given in the Sioux language by Rev. Father Jerome O. S. B., who added some remarks suitable to the occasion, after which the Bishop confirmed ninety-six Indians. The remainder of the afternoon was occupied with their meeting at which the Bishop and clergy assisted. A circle was formed which occupied quite a large space inclosed all

around by trees, and about half way on the top was an awning made of trees also, whilst in the centre of the circle a seat was placed for the Bishop and another awning of trees over it. Then, was their place of meeting and heaven seemed to favor and bless their good will, to honor their kind Bishop, for the weather was everything that could be desired all through. It was during this meeting that the Indians themselves made speeches in which they expressed their love for their religion and exhorted each other to remain faithful to it.

In the evening another meeting was held during which men and women made speeches expressing their thanks to the Bishop for his visit and the deep interest he manifested in their progress and welfare, and also, promising him to remain faithful children of Holy Mother Church. It was also during this meeting that the place in which the next congress would be held was discussed. Cannon Ball and Fort Totten were the two places in question, but the majority of votes being for Cannon Ball it was the place selected for the Indian Congress of 1900. After a few words of paternal exhortation from the Bishop they all knelt to receive his blessing after which each and every one, man, woman and child passed in file before the Bishop and shook hands with him and the clergy, which was the closing of the Indian Congress of 1899.

This Congress was certainly a source of much benefit to the Indians, especially those of Fort Berthold who are so far away and have so seldom the advantage of such a blessing as it may justly be called since the Indians showed themselves most zealous in encouraging and helping each other by word and example to be good Catholics. Tribes who were formerly enemies and on the war path, now instructing one another and thus showing each other the road that leads to heaven their eternal home which is the principle object of an Indian Congress. It was really edifying to witness their childlike earnest faith, and the respect and confidence they showed to their good Bishop. On the other hand the paternal interest and kindness of their devoted and zealous Bishop Shanley in undertaking so difficult and fatiguing a journey for their benefit was a manifest proof of his sincere love and care for the poor Indians, the humblest portion of his flock; and an encouragement for them, as well as, a means of strengthening them in their faith by the instructions given during that visit. AN EYE WITNESS.

During the month of September Rt. Rev. Bishop Shanley will visit the Indians at Standing Rock Agency.

Little White River S. D. July 2, Oyanke onkitawapi etanhan omaka 1891 Cheyenne Agency, omniciye hehan taku wanjji cajebate, upi-wakan wanjji Makizita ciqala el on kte he omaka 1899 wana iyehaul yustanpi wahohpi wan waste qon he iyecel wana eknakapi July 1 tokahe kin heostau. Maka owancaya Makizita ciqala el tipiwakan wanjji cinyakiyapi qon he le iyuskiyan onahon ciyape lo. Ho ake taku wanjji epin kte lo. St. Francis Mission el July 1, oyate kin woskate econpi, tka onkisinasapa in kin July 1, heostan omniciye onyuhape lo. Mazaska on inyanikiyapi kinhan \$56.10. Koska wowicala yuhapi kin Okolakiciye wakan taku iwašte kta ca ekle kta iyecceca kin cajeyatapi. Tokaheya Wakantanka wicaonlapi na miniaonkaſtanpi, tona miniaonkaſtanpi hecin, na tona Yutapi Wakan. Wicayusutapi wakan iyacupi kin kiksuyapo, taku ſice qon lena ikoyake kta okini ſui, le ablezapo, na ſipiyakitonpi na mani wacin po. Jesus hecel eya: ci-giyapo, kinhan oriciyapi kta, eye qon he tanyan kiksuya po.

Ho St. Joseph na St. Mary caute wašteya nape ciyuzape lo.

ANTHONY WAWOKIYA.

WAKANKICIYUZAPI ON IWAHOKONWICAKIYAPI.

Wakankiciyuzapi he taku, na teka on Wakantanka he kaga huwo?

Kiciyuzapi kin he wica na winyan, nupin isnala onpi, iye tawacupi on tohanyan nipi kin hehanyan kiciyuhapi kta cinpi, na wicaſa icahyapi kte kin he Wakantanka cin na he kaga, na nakun nupin maka akanl okiciyapi kta, na nakun waſapa anapte kta. (Cor. vii. 2.) Hehanl nakun cincapi kin wosuye na wootanla ogna waonspewicakiyapi kta, tka iyotan wowicala ogna wahokonwiciyapi na onspewicakiyapi kta, Jesus Christ Sacrament kiciyuzapi kin he kage kin heon sanpa yuonihan na yuwakan.

Kiciyuzapi kin he Sacrament heca he?

Haw, St. Paul kiciyuzapi kin he woiyukcan tanka keya: Christ na okolakiciye kin el (Eph. v. 32.) na wicaſa wakanpi kin etanhan okolakiciye kin kiciyuzapi he Sacrament heca yawapi. Yewicaſipi onpi qon hetanhan na lehan iyagleya. Christ yuonihanyan Sacrament kage ſni unkans hecel econ kte ſni tka.

Sacrament Kiciyuzapi el wowaste kin tokel akapatanhan tanin huwo?

ſinasapa itokab na waayatanin nom wicitokab wicaſa na winyan kin kici

wicalapi kin he. Kiciyuzapi kta wahokiciyapi kin nonpin tanſea onpi kte, na takuna ikusepi kta ſni.

Sacrament kin el tukte wowaste icupi huwo?

1. Wicayawasteſepi; 2. Kiciyuzapi wosukiye ahokipapi wookihi; 3. Cincapi Christ el waonspewicakiyapi woksape; 4. Kiciyuzapi el wokakije ikoyake cin heca wacintankaya icupi kte na wahwiyela kiciyuhapi wowaste; 5. Nonpin wiconi oihanke wanica ohiyapi kta okiciyapi. Kiciyuzapi kin wowaste kin lena akitapi kta iyecetu; lena yuhapi kinhan tokel iwahokiciyapi qon gluecetupi okihi kta.

Tokel econpi kinhan wowaste kin lena icupi kta huwo?

1. Wakantanka kokipapi, na waſape ſni igluhapi kinhan, ecin wicohan waste kin lena Itancan, wowaste, na wacantkiye tawa kin ohije kta. 2. Kiciyuzapi wicohan kin he ogna yapi kta Wakantanka cin hecinhan, tanyan slolyapi kta. Woniya Wakan icekiyapi kta. 3. Kiciyuzapi ſni itokab wicohan waste kin lena, na Okolakiciye wakan onkitawapi tawoonſpe-ogna waſoloye wacini kta. 4. Tuwa igluhapi kin he Christ wacinye kte, tawacin wašte, waſapeſni. bliheca na taku tanyan kin waſtelakin kta, lena ee cinpi na akitapi kta iyecetu. Wicite wašte, na woyuba ota yuhapi eeela akitapi ca kiciyuzapi ekta hehanl cantesicapi ota. 5. Iyopeiciyapi el canteſepi tanyan gluskapi kta—anpetu kin he el wohtani tawapi oyasin oglakapi kin waste kta eyapi—(toka wahitanpi hetanhan kapi) na Yutapi-wakan icupi kta. Kiciyuzapi kin nakun wosnapi wakan el opapi na kiciyuhapi kte kin he yuwakan na yuwaste kta Wakantanka lila icekiyapi kta, hecel wicohan wan econpi kin he el taku tona ikoyake kin tanyan ogna yapi na gluecetupi kta kilapi kta.

Taku on kiciyuzapi ekta ota cantesica onpi huwo?

Ota kiciyuzapi kte kin tanyan apiciyapi ſni, na tanyan slolkiciyapi ſni, iyukcan ſniyan na taku on niiciyapi kte kin slolyapi ſni, tka heconpi, na ohan-keta cantesicapi na oigluſicapi eeeca. Honh wohtani oglake ſni onpi, na ecel anpetu kin hehanyan hipi na ecel kiciyuzapi, na tanyan wohtani oglakapi ſni Yutapi-wakan icupi. Honh is Wakantanka wicayuwaste, na wicayuwakan, na iyoyanpa wicaqu kta kilapi ſni; honh is anpetu kin el witkoiciyapi na wicohan kin owehanhanpi, na kiciyuzapi anpetu kin el ikceyaonpi kin wicisamya woiſtelya ohanpi.

Kiciyuzapi kta iwahokiciyapi eeela na wakankiciyuzapi ſni itokab owanjila onpi kin he wahitanpi huwo?

Cinto, ecin wohtani ogna onpi qon

heciyatanhan on Wakantanka toſigla kin aigluhapi. Kiciyuzapi kta keya wahokiciyapi kin he kiciyuzapi ſni, honh kecinpi selececa. Wohtani kin le ikopapi on tuwa kiciyuzapi kta igluſtanpi kin he tiwanjila onpi kta, okolakiciye kin wawiyowinkiyeye ſni.

Tokeca kiciyuzapi kta cannaban tokaheya anpetuwakan yamui itokab yao taninpi huwo?

Taku wanjji on ikusepi hecinahan slolyapi kta on, tuwe wicowepi on, naiſ tukukiciyapi, naiſ waniyetu iyenakecapi ſni, hunkakepi wicalapi ſni ſaſ heconpi kta hecinhan, tuwe slolye kinhan ſinasapa okiyakapi kta, hecel kiciyuzapi kte kin anaptapi kta. Taku ikusepi kin yutokanpica hecinahan ſinasapa akita okihi, tka wicowicaſa ſni on gnyanpi kte ſni.

Tokeca kiciyuzapi kin ſinasapa wicayuwaste huwo?

Hecel okolakiciye wocekiye eciyatanhan (wohtani ogna tanka ikusepi ſni hecinahan) Wakantanka wookiye, na wicozani na wicocantewaste tawa kin wicaqu kta hecel taku tehika akipapi kinahan cantetinzapi kta, na cincapi kin okolakiciye tawosukiye ogna icahwicayapi kte, na nonpin tanyan ahokicirapi kta.

Tokeca kiciyuzapi kte kin nape na napsiyohi kiciyupi huwo?

Wakantanka itokab owanjipila kta iciconzapi kin he, na Taokolakiciye ogna tohanyan nipi kin hehanyan tanyan manipi kte kin he iyacupi.

Christ Taokolakiciye kin oihanke wani kici on kin he iyecel kiciyuzapi kin tohanyan nionpi kin hehanyan tekicinlapi kta.

Wica kin tawicu kin he wowaſi yuha iyecel kuwa kte ſni, tka iye kin iyecel glawa kta. Eya wica kin he pa kin ee, heon winyan kin tanyan kuwa kta, ſica-ya kuwa kte ſni; ecin pa kin tohinni tancan kin oyazankiya okihi ſni. Na winyan kin taku waste kin oyasin ogna hingnaku anakigoptan kta. Ephesus v. 24-26. Heon Okolakiciye kin Meſſiya ihukuya yanke kin iyecel iye hingnaku kin taku owasin on ihukul onpi kta.

Wicaſa winyan nitawapi kin cantewicakiyapo. Meſſiya Okolakiciye kin waſtekila na on iye icicu kin he iyecel: winyan niſ eya nihingna on maka wiconi kin el kiciyuzapi woakipe tehika el nu kin waciniboſake ſni iyokipiya iya-cu kta. Okolakiciye kin wokipajin na wocante ſica ota Christ on yuha kin he iyecel. Wicaſa kin ſicaya tawicu kin awiyukcan kte ſni, na aikiye kte ſni. Winyan kin ſicaya hingnaku awiyukcan kte ſni, na aikiye kte ſni.

Kiciyuzapi kin ſiceca nicapi kinhan, is yuhapi eſta, Wakantanka iwicacu kinhan, on cante ſicapi eſta akawin econse

econpi kte ſni, na Wakantanka ſakiton-japi kte ſni, heconpi kinhan he wahitanpi. Iye taku owicawaste kin tanyan slolya, na taku econ kin oyasin owotan-na. ſiceca yuhapi ſni he e isanpa waſte, is mahpiya ekta iyayapi kin, na wicacinea yuke na wohtani el na wicohan ſica yuha icagapi kin he e sanpa ſica

Hehan tuwe cinca wawico kta cin na icagapi kta cin ſni, na hecetupi kta anapte na is hokſicala kin awignuni kta pejhuta na taku keſa on awignuniye kinhan he tiwicakte ohan, le taku kin wosukiye izaptan kin el taku tehila kin wanjji ee. "Owasin el wakankiciyuzapi kin he woyuonihan, na ohehdepi aſabyapi ſni;" Heb. xiii. 4.

"Unkan wicaſa kin iye tawicu kin wowaste ecakicon kta, na winyan kin hingnaku ija ecel ecakicon nunwe." I. Cor. vii. 3.

Wakankiciyuzapi qonhan Wakantanka itokab iciconzapi qon he tohanyan nipi kin hehanyan tanyan gluecetupi kta; wicaſa kin na winyan kin tuwa tokeca ekta igluhomni kte ſni, na tuwa tokeca cinpi kte ſni. "Wicawibonni na wawicabaſa econpi kin bona Wakantanka wicayaco kta."—Heb. xiii. 4

Wakankiciyuzapi kin he, wiconte kin heceela pajuju kta okihi. Maka akanl wowaſake wanjila tiwicayuſpa okihi ſni, taku wayacopi keſaſ Wakantanka itokab he pajujapi kta okihi ſni. Tohanyan tawicu kin nion kin hehanyan wica kin winyan tokeca yuza okihi ſni, na hingnaku tohanyan nion kin hehanyan winyan kin wicaſa tokeca hingnaye kta okihi ſni, Christ hecel eya: "Hetanhan nonpapi ſni, tka wicacehi wanjila ece. Heon taku Wakantanka yuokowaujila kin he ignuhan wicaſa kiyuſpe cinhan." Matt. xix. 6.

Tuwa tawicu nion ſaſ tokeca icu kinhan wohtani tanka ogna nion, na tuwa hingnaku nion ſaſ wicaſa tokeca icu kinhan wohtani tanka el on, wosukiye iſakpe kin el tehilapi kin le wanjji ee.

WAKANKICIYUZAPI WOECON KIN.

Wicaſa na winyan kin le najinpi kin lenayos wakankiciyuzapi ogna wicayuwokowanjipila kta, na Wakantanka owicakiyin kta, na wicayawaste kta iceonkiyapi. Wakantanka itokab na tona lel yankapi kin wicetokab wiwicamongin kta, na tanyan amayayuptapi kta, lehanl tokel iciconzapi kin he tohanyan nipi kin hehanyan kiksuyapi kta.

O Itancan ahitonwan yo, na nitao-kiye le najinpi kin waciniyanpi ca onſiwicalayo, na wosuye nitawa wan oyate icahyapi kte kin le awanglaka yo; na Nitowaſake ogna kiciyuzapi kin owicakiya yo. Christ Itancan onyanpi eciyatanhan. Amen.